

The **AMERICAN FRIEND**

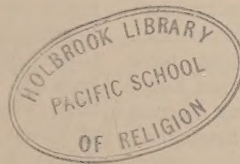
December 3, 1953

Distant Drums -- Africa Journal III

Errol T. Elliott

Quaker Men

News From Coast to Coast



Challenge to Elders

Kenneth R. Pickering

A 20th Century View of Fox

George H. Gorman

Rufus Jones and the Gestapo

A PLAY

Rosalie Regen

COMING: TWO WORLDS COLLIDE IN KENYA
CHRISTMAS, 1953

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

A Twentieth Century View of Fox

by George H. Gorman

FIRST impressions of people are not always a safe guide to our later relationship with them. It is a common experience that those to whom we are not immediately attracted frequently become our closest and most valued friends.

My personal reaction to George Fox was of this kind. Reading his *Journal*, without question an outstanding book, I was left with the impression of a man who was undoubtedly a religious genius, but at the same time had a good conceit of himself and was in fact too good to be true. My opinion of the founder of the Quaker movement was revised largely through the reading of his epistles. These indicated behind the stern facade of the prophet, a kind and sympathetic human person.

How much sooner I might have reached my friendship with Fox had I had the opportunity of reading Vernon Noble's *The Man in Leather Breeches*.* The portrait he gives of Fox, which he draws against the background of the Seventeenth Century, shows George as the religious giant that he was, yet does not disguise the blemishes in his character. It makes one feel that he was human after all, and therefore more lovable.

Fox's greatness as a religious leader and prophet, coupled with the fact of the commanding position he rightly held in the early years of the Quaker movement, and his continuing influence in the Society to the present day, has tended to arrest the development of an objective view about him. Friends look to him with awe; to

criticize seems almost irreverent. Perhaps this attitude has gone too far—in any case it is most refreshing to read, "One morning in March, 1655, a certain Captain Drury—who had been trying hard during the past few days to keep his patience—escorted George Fox to the palace at Whitehall. . . . Drury had been given the thankless task of accompanying Fox from Leicester to London."

Vernon Noble in making this new assessment of Fox in relation to his age shows him as a man of great courage who was able by his "tremendous spiritual vitality" to inspire others to share his missionary zeal. Despite the utmost demands that he made on his followers, he was able to command and retain their devotion. Great power was in his hands. He received adulation from his disciples that would have turned the heads of lesser men, yet "he held the reigns lightly and kept his head." Of his sense of humor, Vernon Noble writes that it "was expressed in a devious manner and it is difficult to determine whether it was there at all."

Because of the uninhibited way in which this book is written, the reader sees well-known facts in a fresh light. We are reminded that people's curiosity was evoked by this Leicestershire yokel who was making a great nuisance of himself. Many hundreds however came to see he had a living gospel to proclaim. Attention is drawn to small points in Fox's character; to quote but one—his personal habits of cleanliness.

He was remarkably well informed about the events of his times, and turned his knowledge to good use. He was given to long speeches, so

much so that one of his friends commented, "George, wilt thou never have done?"

His relationships with the tragic James Nayler, with Oliver Cromwell, Charles II and Margaret Fell who became his wife, are described in such a way that these folk become living for us.

The book first took shape in the form of a broadcast drama about Fox over the British radio, and the writing retains its vividness throughout. It can be warmly commended to those who have read much of Fox—they will discover new light on their knowledge. To those who know little of the founder of Quakerism—a delightful and informative introduction awaits them.

SUNDAY PRAYER

Our Father, closer than breathing, nearer than hands and feet; we would believe this and act on it, but we are bewildered by the tumult and turmoil within and around us.

We are discouraged because of the sins and failures of ourselves and those in whom we trust. We know that Thou wouldst be the guest in every house of death; Thou wouldst be in the hands of all women everywhere who touch the vibrant bodies of baby boys and girls; Thou wouldst be an active partner in all our decisions great and small.

This is a time of decision; our boys and girls are about to begin a new year filled with opportunity and fraught with danger seen and unseen; we stand on the threshold of another year of active living, in business and home and community and Church.

We ask Thy blessing on our fellowship. Help us to expect Thy presence in all we do and wherever we are. We especially ask that Thou wilt help us in those most intimate relationships, relationships with those we love, but whom too often we hurt by our carelessness and selfishness. As we leave this conscious fellowship of worship with each other and with Thee, help us to believe that we have each other and Thee in all the activities of this new and untried week.

William J. Reagan

**The Man in Leather Breeches—The Life and Times of George Fox*, by Vernon Noble; Elek, London, 21 s.; Philosophical Library, New York, \$6.00. Can be obtained from Friends Book and Supply House, 101 S. 8th, Richmond, Indiana.

THE AMERICAN FRIEND - Old Series, Vol. LX, No. 24
 AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
 PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS
 ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

James C. Matchett Chicago, Illinois
 Chairman of Council and Board
 Edward A. Nusbaum Richmond, Indiana
 Secretary-Treasurer of Council and Board
 Asher Woolley Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood Richmond, Indiana
 Dorothy Lloyd Gilbert Guilford College, North Carolina
 Ashton M. Otis Whittier, California

Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897

SUBSCRIPTION RATES

Subscription Price \$3.00 per Year
 Foreign, 75 cents extra. Single copies, 15 cents.
 Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry

Distant Drums -- Africa Journal III

By Errol T. Elliott

In this, the third AFRICA JOURNAL, Errol Elliott continues his story of an adventure among the Masai, a pastoral people in Southern Nyanza, Kenya, during the celebration of a circumcision rite. In previous AFRICA JOURNALS, Errol Elliott has discussed the mission station at Kaimosi, where he and Charles Lampman are visiting for a month, and the over-all problems of the land of Kenya.

WE HAD been told through an interpreter that we were the first white men the children had ever seen. John Retherford and our interpreter took our auto and drove farther to find wild game for food. After they were gone I suddenly awakened to the fact that I was alone, both as to my race and color and also insulated by lack of language. I had only one word, "Jambo," which is the Swahili greeting, so I went about reaching out my hand to the elders of the tribe saying, "Jambo, jambo." It seemed to work. The Masai, like other Africans, like to shake hands.

I had been told by the interpreter that we were not allowed inside the fence of sharp sticks that circled a low thatched hut and some other buildings. Why? I queried. I must know the answer.

After feeling myself surrounded with a growing friendliness that might allow an additional venture, I took the lone African policeman by the arm and led him to the gate in the fence. Talking only with my hands, I pointed to the gate. He entered and I followed him as my escort. The faces of the elders registered some surprise, but as I extended my hand and said again the magic-like word, "Jambo," the ice melted and I was again among friendly people.

There was yet one other inner circle which I had not yet entered — could I get inside the hut at the center and see what was going on? While turning this over in my mind, I felt a touch on my arm. Someone asked me to enter. It was necessary to stoop beneath the low eaves of the thatched roof. There, seated around an open pot containing some kind of liquid brew, was a circle of older Africans drinking through long, hollow, limber sticks. No sooner had I entered than the one nearest me took the stick from his mouth, wiped all of the "bugs" from it with his hand and offered it to me. "No thank you," I replied, when a young Masai, spear in hand, standing by the door, surprised me with the first English words I had heard. (He doubtless had been to school somewhere.) "Masai custom, you must drink," he said.

Well, dear reader, stand by me in my quandry — what would you do in such a case? Here is the proffered drink, like a pagan sacrament, against which your stomach rebels. At the same time, a young tribesman, spear in hand, stands by you saying, "Masai custom, you must drink." What are a few bugs on the end of a stick, taken from the mouth of a primitive Masai, in such a choice!

Here I confess the practice of a great deception, a deception that saved my stomach and relieved my conscience! The young man with the spear who presumably had been planted as their most able linguist knew the

possibility of a deception. He watched me, as I held the stick between my lips, saying, "You not drink." I drew in my cheeks to feign suction and he could not tell for sure, but must assume that I had drunk of the "sacramental" potion. Despite the deception I had gone through, the symbolic act and a strange "communion" had been completed. Now I was a part of the tribe in some way, hardly understood.

Outside again, and among the dancers, I recalled some tricks that might be of interest to the children, most of whom appeared to be about twelve to fifteen years of age. My mechanical pencil with its four colors of lead captivated them. Placing a string of their many colored beads on a sheet of paper, I made a red mark by the red bead, etc., for all four colors.

They were even more intrigued with the magic penny—a trick among the very few which I know. To do this, one cuts a sharp barb on the edge of a coin, sticks it into the palm of the hand, then as one opens his palm, the coin stands on edge. The magical pretense consists of waving the other hand above the coin as it rises. Lest I might add to their superstitions, I finally showed them how it was done.

But the one which really stole the show was the removal and insertion of my partial dentures. To see teeth removed and placed again in one's mouth was something completely out of their world. At first the children drew back as if the white man had suddenly turned into a demon (indeed there is a similarity to what a demon might be thought to be), but they soon became interested and asked me to do it again, surely a hundred times. Their elders, who were beckoned to the show, simply howled with laughter and were quite as interested as were the children.

These primitive peoples began to seem not at all like savages. But they were all dressed up and painted, having a wonderful time. The hair of some of the men had grown long and was combed out string-like, mixed with a reddish paint, and let hang down their backs, like mops. Others had braided their hair in curious ways and all were painted. The paint from their faces rubbed off on my clothing as they peered through the finder of my camera, another wonder.

These young dancers, all of them young men probably in their twenties, would now and then change pace and performance. Now they began jumping straight in the air each in turn, like American basketball centers, chanting another monotonous phrase and whooping as they jumped.

The young girls in a separate dance began a rhythmic single file act which was half march and half dance, their supple young bodies rippling gracefully under the chant which sounded somewhat like "Allelujah." Their copious supply of beads and neck charms swung with their swaying bodies. They seemed like happy joyous girlhood for the moment, though one suspected from stories regarding native dances that they might finally be the moral victims of the day after all had become drunk with Masai brew.

One's heart sank to see the three girls, victims of the circumcision rites, starting with an old Masai woman into

the bush and grass to complete their initiation. The girls were completely covered with robes of animal skins. One of them gave unmistakable evidence of pain as she limped and bent over on their trek to the woods. Circumcision of women has been prohibited by the Kenya government in some parts of the colony as a cruel and unnecessary practice. The girls paused for a moment while I took their picture.

As if to climax their friendliness, the Masai began making signs about eating, wanting me to eat with them. Remembering the stew mixed with blood which I had seen being prepared under the trees, it was easy for me to remember that I must go at once. By knowing a few Swahili and Luragoli words, I had learned a few Masai words. So with "Ashe" (thank you), I made my way to the road, walked to the Friends Meetinghouse on the distant hill and had a farewell with a prearranged meeting of the church.

THE LIGHT ON THE HILL

Knowing something of how the Masai day would end, I was glad to know of this light on the hill where a new way of life and thought had come. It was gratifying to know that the final orgies, down there, among the Masai where I had been would not claim these Friends whose light must shine and lift some of the darkness around them. It was like saying farewell after a visit to the early Church when at last we prayed, "Now may the love and peace of God be with you all."

With an antelope, shot by John Retherford as food for his family, we drove home. Not many miles from the Masai celebration where children had never seen a white man before, a sign in a small town read, "Mobile Oil wins again, first and second at Indianapolis"—so near, so far apart are the two great worlds.

Later at a meeting in Kaimosi I asked Benjamin N'Gaira what the Masai would have done if I had refused to drink from their brew. The least they would have done would be to lead me to the edge of the party and tell me to leave, was his opinion, seconded by other Magaroli. They were surprised that we could be admitted. They suggested that I may have been made an honorary medicine man by the symbol of the pagan sacrament.

There is a sense in which the work of our delegation will not end, even after we arrive home near December 10, but the work involved while on the field would be ended after only three short weeks. The time is all too short, and though our days have been crowded by meetings with missionaries, Africans and government officials, both separately and together, each of us could think of undone



Elliott

A scene in the boys' Intermediate Workshop at Masengo.

tasks, many of which would remain undone, as we prepared to leave. We summarized our experiences and prepared a statement for the Board of Missions and the Executive Council of the Five Years Meeting.

As when we came, so when we left, the Girls School chorus sang for us—ending their farewell with the Luragoli of "God be with you till we meet again." Their voices blended in a harmony of parts and as they walked quietly away, their music became faint and our hearts grew more full of thanksgiving as we finished our final breakfast and took our leave from the mission staff that had gathered.

Friends, if you could hear this chorus of girls, see these schools and Meetings for Worship, and know of the hard work and devotion of our workers, your hearts and your pocket books would open wide. It is the land of wonder welcoming you to come for the first time and creating a yet greater urge to come again. Africa gets in your blood, and becomes a magic lure.

THOUGHTS IN FLIGHT

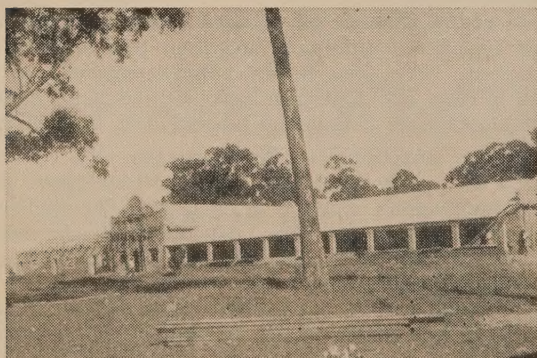
Flying from Kenya to Jerusalem via Cairo, we have time to scan the newspapers and commentaries on East Africa. Here are some glimpses that might not normally appear in the American press:

The Member for Agriculture in Kenya in a recent report to the Kenya National Farmers Union (European) urged better farming methods whereby the present Kenya farmers would cultivate less acreage and thereby be able to admit more European (white) farmers to Kenya. There is, of course, politics and an interest in white security in this hope for immigration whereby the white minority can be increased.

The Kenya press picked up for a headline the statement by the General Council of the Presbyterian Church in America that American Congressional investigations tend to become inquisitions, failing to distinguish between treason and dissent.

Sometimes it seems to one travelling in parts of the British Empire that loyalty to the crown is in inverse ratio to the distance from Buckingham palace. This may be due in part to the feeling of insecurity that comes with the thought of isolation. The other reason is that of nostalgia—this can be well understood by an American, such as the one who now turns his mind to his homeland as he writes from 17,000 feet above the Anglo-Egyptian Sudan.

(To be continued)



Elliott

An Intermediate School in the process of being built at Lugulu.

RUFUS JONES AND THE GESTAPO

A PLAY

By Rosalie Regen

A Junior High School group presented this play at New York Yearly Meeting last summer, where it was received with great appreciation. Local Meetings have asked for copies, and we are glad to meet this demand by printing the play here and by issuing reprints available from this office at 15c each. We also hope that Friends who have no opportunity to use this as a play will read with enjoyment the dramatized account of the well-known meeting of Rufus Jones with the German Gestapo. Rosalie Regen, who lives in North Plainfield, New Jersey, is also the author of "Master John," a play about John Woolman.

PROLOGUE

Announcer Just 90 years ago Rufus Jones was born on a farm in South China, Maine. He grew up among the woods, fields and lakes, attended a one-room school and was the leader of an adventurous gang of boys. Although he frequently got into mischief, he had a sense of the presence of God and his conscience was very sensitive. He was much influenced by the natural beauties around him and by the deeply spiritual life of his family. His remarkable Aunt Peace prophesied about him that "this child will one day bear the message of the Gospel to distant lands and to people across the sea."

When he grew up, Rufus became a much-loved teacher at Haverford College, as well as a minister, lecturer, editor of *The American Friend* and author of 56 books. Through his extensive travels he met many different branches of Friends, each convinced that it alone was following the true way. But he realized that each had its good points and also its shortcomings, which often included putting too much emphasis on forms and traditions. Many Friends, he felt, were looking backward instead of forward and were not aware of the changes in the world around them. One of Rufus Jones' greatest contributions to Quakerism was his drawing all branches of Friends together through the forming of the American Friends Service Committee, of which he was one of the founders. Through the A.F.S.C., of which he was chairman for over thirty years, the Society of Friends took on new life and began again to influence the world outside itself.

We admire Rufus Jones for his leadership, his recognition of the worth of every human being, his wonderful gift of remembering all he met and caring for them each individually, his great spiritual power and his sense of humor. When he died in 1948, he had fulfilled the prophecy made about him when he was ten years old by Dr. James E. Rhoads, editor of the "Friends Review," that "in the midst of a perverse and crooked generation he (Rufus) will shine as a light in the world."

ANNOUNCER

We are going to give a play about Rufus Jones and the Gestapo. In November, 1938, the American Friends Service Committee had a deep concern that a delegation should be sent at once to try to relieve the suffering of the Jews being persecuted by the Nazis in Germany. Rufus Jones, Robert Yarnall and George Walton were selected to go, with Rufus Jones as chairman. In our play we hope to show how their spirit of love succeeded in moving the hearts of even the dread Gestapo.

Copyright, 1953, by Rosalie Regen

RUFUS JONES AND THE GESTAPO

CHARACTERS In Order of Appearance

Secretary to Raymond Geist	Judith Meyer
Rufus Jones	Rachel Meyer
Robert Yarnall	Raymond Geist
George Walton	Nazi Soldier
Frau Meyer	1st Officer of the Gestapo
Grandmother Meyer	2nd Officer of the Gestapo

The action takes place in Berlin, Germany, in December, 1938, first in the office of **Raymond Geist**, American Consul General, and later in the Gestapo Building.

(At right is a reception desk at which is seated **Raymond Geist's secretary**. At left are four vacant chairs. Enter **Rufus Jones**, **Robert Yarnall** and **George Walton**.)

Rufus (hands a calling card to **secretary**) We have an appointment with Mr. Geist.

Secretary (rises) I will find out if he can see you now. Please be seated, gentlemen. (**Secretary** goes out through door to inner office, left rear.)

(The three Quakers remove their coats and seat themselves. Enter the Jewish family **Meyer** in a state of terror. **Frau Meyer** grasps **Rufus** by the arm. **Grandmother Meyer** and the two daughters, **Judith** and **Rachel**, hang back in fear.)

Frau Meyer (breathless, but trying to control herself) I am Frau Meyer and these are my mother and my two daughters. We heard that Quakers had come to Berlin to help the Jewish people and we followed you. Please don't send us away. The Nazis have killed my husband and now they are after us. It's only a matter of days and we will be finished too.

Grandmother Meyer (in a tone of despair) They smashed all the windows in our shop and destroyed or stole our whole stock of leather goods. We have nothing left, nothing!

Judith (with a desperate cry) Please tell us what to do. We are so afraid.

Rachel We have no one else to turn to. In God's name, help us!

Rufus (much moved) Do be seated, Frau Meyer and your family. (The three men give their seats to the **Meysers**.) We want to help you, but we are waiting for a way to open.

Yarnall We hope that Raymond Geist, the American Consul General, can find a way. That is why we have come to his office.

Geist (enters from inner office) I am very glad to meet you, gentlemen.

Rufus I am Rufus Jones (shakes hands). This is Robert Yarnall. (**Geist** shakes hands with **Yarnall**.) And this is George Walton. (They shake hands.)

Geist Can I be of any service to you?

Rufus We have been told that only the Chiefs of the Gestapo can give us the permission we need to bring relief to the Jews and to carry out our plans of getting as many as possible out of Germany.

Frau Meyer (excitedly) Oh, Mr. Jones, could you help us get to America?

Rufus (to **Geist**) This is the Meyer family who have come to us in their extremity. Multiplied a thousand times,

theirs is the kind of suffering we have come to relieve.

Yarnall We have tried the German ambassador, but he is always "out" when we call.

Walton We have visited every department of the German Government that offered any chance of success, but we have failed.

Rufus You are our last hope. We know of nobody but yourself who might arrange an interview for us with the Gestapo.

Geist (solemnly) I will do all that is humanly possible. (Puts on coat.)

Rachel (excitedly) There's a raging storm outside, the worst storm we've had in Berlin in eighty years.

Grandmother (shivering in recollection) And it's cold too, the lowest temperature in eighty years. That's what the papers said.

Geist (calmly) Well, then, I shall take my scarf too. (Puts on hat and woolen scarf and goes out.)

Rufus (seriously) There must be no illusion in our minds that this task will be easy. Nothing in the universe is so stubborn, so utterly unconquerable as a mind possessed by a set of entrenched ideas.

Yarnall Our struggle is not with flesh and blood but with the Nazi ideology.

Walton I hope we can accomplish at least some practical things, like giving food and shelter to the Meyer family and many others in the same predicament.

Frau Meyer You are right. There are hundreds who are just as badly off as we are.

Rufus Yes, I'm sure we can give some material relief. But whether we can influence minds or soften hearts or make spiritual forces seem real—that remains to be seen. We shall do our best and wisest and we shall go in the strength of God.

Secretary (enters from inner office) Mr. Geist has just telephoned that Mr. Jones, Mr. Yarnall and Mr. Walton are summoned to the Gestapo Building at once.

Rufus Splendid. God is with us. (To the Meyer family) Now we may have a chance to help you. (The three men put on their hats and coats.)

Frau Meyer Thank you, thank you.

Judith and Rachel God bless you.

Grandmother God be thanked.

(The Meyers go out and after them the three Quakers.)

Announcer The three Quakers took a taxi to the grim Gestapo Building where they were met by a Nazi soldier and escorted through the great iron doors.

Soldier (enters from door in rear. The three Quakers enter from street.) Herr Heydrich, Chief of the Gestapo, has issued these tickets to Mr. Rufus M. Jones (gives ticket), Mr. D. Robert Yarnall (gives ticket) and Mr. George A. Walton (gives ticket).

Rufus Are these permits to enter the Gestapo Building?

Soldier (grimly) You will not need these to enter the building, Mr. Jones, but they are very necessary to let you out!

Announcer The Nazi soldier led the three Quakers through seven long corridors and then up five flights of steps to a dark room at the top of the huge building. There they were met by Raymond Geist and two Chiefs of the Gestapo.

Geist (triumphantly) I have done it. The two chiefs of the Gestapo have been delegated to hear your plans and to get a decision on your project.

Rufus Shall we see Heydrich, the Gestapo Chief?

Geist No, he is in the next room, but he will not see you. These two officers will listen to what you have to say and report to Herr Heydrich.

First Officer (stiffly) Mr. Rufus Jones, we are ready to hear your proposal.

Rufus We have come to Germany to see whether there might be any service which American Quakers could render.

First Officer (coldly) We don't need your services.

Rufus (ignoring interruption) We want you to understand that we have always had close and friendly relations with the German people.

Yarnall We represent no governments, no international organizations, no parties, no sects, and we have no interest in propaganda in any form.

Second Officer (sententiously) Propaganda is a powerful weapon. One must use propaganda.

Walton (earnestly) We do not believe in propaganda. We believe only in sincere love of our fellow man.

First Officer (fiercely) One cannot love the Jews.

Rufus We love all Germans, including the Jews, and that is why we were unhappy over the conditions of the Peace Treaty which did such harm to the German people.

Second Officer (with feeling) The Peace Treaty was bad, horrible.

Walton On that we can agree. We were also opposed to the cruel blockade, and during that time Quakers organized and directed the feeding of over a million children a day.

First Officer (showing first signs of softening) Was it you Quakers who fed us? I was one of those children.

Second Officer (tenderly) My older brother and I were both kept alive by Quaker feeding.

Rufus I am happy to hear of this. Yet in all our work we kept entirely free of party lines or party spirit.

First Officer (stiff again) The party line is everything.

Yarnall We cannot agree. We have never used propaganda or tried to make converts to our views.

Second Officer You could not have made converts here. We are all faithful members of the National Socialist Party.

Walton Many have blamed the National Socialist Party for massacre of the Jews and the Day of Broken Glass, but we have not come to judge or to criticize.

First Officer That is amazing. Everybody is always blaming us and calling us names. All the world hates us. But Hitler will make our country strong and then we can hold up our heads again and be proud as we have been in our glorious past.

Rufus (earnestly) We do not hate you. We are here in a spirit of friendship to help those who are suffering. We do not ask who is to blame for the trouble. Our task is to support and save life and to suffer with those who are suffering.

Second Officer (softening) Most unusual.

Rufus Here is our message to take to your chief. (Hands first officer typed message.)

First Officer (takes paper) We are now withdrawing to consult with Chief Heydrich, and in about twenty-five minutes we shall report the decision. (Two Officers exit to inner office.)

Rufus During this awesome period of waiting, let us have a quiet time of deep meditation and prayer. This is probably the only Quaker Meeting ever held in the Gestapo.

(The four men, including Geist, sit in silence with heads bowed. After a short time the two Officers return.)

First Officer Everything you have asked for is granted.

Rufus That is splendid. We should like to have the report in writing.

First Officer No. The Gestapo does not give its decisions in writing.

Rufus What will be the evidence, then, that this decision has been made?

First Officer (impressively) Every word that has been spoken in this room has been recorded, and this decision will be in the record. I shall telegraph tonight to every police station in Germany that the Quakers are given full permission to investigate the sufferings of Jews and to bring such relief as they see necessary.

Rufus Thank you. We shall never forget your kindness.

Geist Mr. Jones, you have wrought a miracle here.

Rufus It is God who has wrought the miracle. Now He must give us guidance in helping the Meyers and the thousands of other Jews in distress. (Officers relax and seem to become human for the first time. They fetch the coats of the four men and help put them on and then shake their hands.)

Second Officer My name is Hans Kargut. I am very happy to have met you. It has been an extraordinary experience to find people who care more for others than for themselves.

First Officer My name is Karl Semmler. I too am glad to have met you three gentlemen. I wish you everything good in your undertaking. Especially, I hope you will remember me not unkindly and that we shall really see each other again.

Rufus I shall always remember you both with the deepest gratitude. And now farewell and God be with you.

(The four Americans are led out by Nazi soldier and two Officers retire to inner office.)

FINIS

A CHALLENGE TO ELDERS

BY KENNETH R. PICKERING

This message on eldership was given at California Yearly Meeting when Kenneth Pickering was pastor of the First Friends Meeting at Long Beach. He is now serving as minister of the Friends Meeting in Winchester, Indiana.

My observation from having been in the pastoral ministry for a period of years leads me to say that the office of elder in a Friends Meeting has sadly deteriorated until, at the present moment, the chief function seems to be that of sitting in judgment concerning matters that pertain to the life of the Monthly Meeting, rather than exercising a spiritual ministry, approved of God as much as the preaching ministry. Meetings on Ministry and Counsel devote most of their time to who shall be members, who shall be disowned, who shall speak in our pulpits, who shall be our pastor, and what shall we expect of this pastor, theologically and culturally. I say this after having observed the same tendency at close range in three Yearly Meetings.

There are a great many advices in the New Testament concerning qualifications for elders, but few set forth what seems to me to be the true essence of eldership more clearly than the passage in Galatians 6:1-6, "Ye which are spiritual."

This does not say, "Ye who are better than all others," but rather, "Ye which are spiritual." The position of elder should never be a mere appointment, but rather the recognition of spiritual qualities in individuals entitling them to be leaders in matters pertaining to the work and worship of the Meeting. The first elders in Friends Meetings were ministers and it was not until the middle of the 18th century that persons other than ministers were appointed to these places and then the qualifications were held high, as they should be today.

Some basic qualifications in this regard should be noted:

1. The most important qualification for an elder is whole hearted commitment to Jesus Christ. No fruitful service can be rendered to a Meeting without such a commitment. Thomas Kelly once said, "No average goodness will do, no measuring our lives by our fellows."

2. Elders should be persons of real humility, free from the desire for exaltation and prominence and ready for the least duty. As the passage says, "Considering thyself, lest thou also be tempted."

3. Elders should be men and women

of prayer, not those who mouth words, but persons so captured by the love of God that prayer has become their vital breath.

4. Elders should be sensitive and understanding persons—not dictators or judges, but real spiritual burden bearers who carry burdens for individuals and conditions in the Meeting.

5. Elders must live above reproach, careful not to wound or crush the spirit of a weaker one and on all occasions and in all matters striving to exemplify the sweet grace of the Lord Jesus Christ.

6. Elders must be people of discernment, but in all instances honoring the guidance of the Holy Spirit.

The office of elder is essentially a spiritual and sacred calling and it must be considered as such or we shall continue to disintegrate and our Meetings for Ministry and Counsel become nothing more nor less than a jury in the Meeting.

The wrong pastoral leadership in a Meeting is only a part of the problem of Friends. Pastors should face squarely their calling and the efficacy of their service, but a good share of our difficulty stems from the lost sense of the sacred call of our elders. Meetings on Ministry and Counsel must begin to have life and vitality and it can only be so when elders view their positions as spiritual ministries, and not merely as positions to be filled for self honor.

Elders, you hold the key to much of the future of Friends. The spiritual tide will rise very little higher than you allow it to rise, and it will not rise at all unless your personal devotion to Jesus Christ is free and unsullied and beautiful, making you tender, understanding—"so fulfilling the law of Christ."

QUAKERS IN PRINT

An illustrated article on the restoration of William Penn's home appeared in *The Saturday Evening Post* for September 26 under the title, "The Shrine That Rose from Rubble." The *New York Times Magazine* section of October 25 featured an article on the Quaker self-help housing in Philadelphia entitled "An Antibiotic for the Slum." *Look Magazine* for December 1 contains an article entitled "What Is a Quaker?" another in its series of articles about contemporary faiths. The article, unfortunately, discusses only one group of Friends, and leaves out any mention of pastoral Meetings. The *Outlook*, official journal of the National Council of Churches, plans to run an article on the Society of Friends in the near future.

QUAKER U. N. TEAM JOINS IN SUPPORT FOR REFUGEE PROGRAM

When the United Nations appointed a High Commissioner for Refugees in 1950, his term of office was limited to three years—a reflection of the illusory hope that the refugee problem would be largely solved by the end of 1953. Last week at the General Assembly a more honest and realistic view was taken when the life of the office was extended for a further five years and the present High Commissioner was re-elected.

This decision will be welcome to Friends everywhere as being a recognition of the principle that the nations of the world have a continuing and collective responsibility for what is by its very nature an international problem. We have close ties with the office of the High Commissioner, whose deputy is a Friend, James Read. Many Quaker field activities touch upon refugee problems. This and the fact that the American Friends Service Committee is one of the recipients of the Ford Foundation refugee grant administered by the High Commissioner bring some member of the Quaker staff at Geneva almost daily to the United Nations High Commissioner for Refugees' office in the Palais des Nations.

The team invited the High Commissioner to lunch at Quaker House in New York in October and were able to share with him our satisfaction at the outcome of the United Nations discussions. However, a serious problem remains. The High Commissioner's funds for refugee relief (UN Refugee Emergency Fund) will be exhausted by the end of the year. Unless governments make further contributions in the very near future many hundreds of European refugees in Shanghai and other parts of China, who have hitherto been kept alive by the fund, will be facing starvation in the early days of 1954.

Colin Bell

AN AMERICAN FRIEND CHRISTMAS

● Give a subscription to a young Friend away at school so that he may keep in touch with Friends activities.

● Give a subscription to a young married couple just beginning to enter together into the fellowship of your church.

● Give a subscription to a new member of your Friends Meeting, so that he may be aware of the Society of Friends as a whole.

A year's subscription \$3.00
Rate for ministers 2.00
Five months trial 1.00

101 S. 8TH ST., RICHMOND, IND.

Correspondence

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.—MILTON.

A Southern Friend's View on the Race Problem

To the Editor:

Southern Quakers are highly conscious of the problems involved in civil liberties. However, the deeply inbred resentments cannot possibly be overlooked. Early Friends who had a conscience against slavery moved westward in the search for territory where they could live by their convictions. Those who remained, few in number, became integrated with the whole southern economy, accepting the positions that attended segregation. This does not imply hatred for the Negro, nor does it necessarily imply a determined effort to hold the Negro down. Basically, the attitude is one of ignorance along with a smoldering fear of what might happen in areas where the whites are in the minority numerically. So, quite frequently, the status quo is maintained as a defense against a renewal of intolerance in reverse.

Quaker philosophy which respects human dignity finds some defense in the idea that nothing is being done to hinder the Negro from developing his own communal life. Actually there are large areas in the south where the Negro is entirely free to develop his institutions along parallel lines to the whites. This means that he must provide the same initiative and ingenuity as his white brethren. There are places where the Negro is doing this quite successfully. In fact, the imposition of civil liberties as commonly proposed would upset the progress being made and return the Negro to places of inferiority.

Take, for example, the school system. Many of the Negro teachers are coming south for job opportunities that just do not open in states without the segregation system. It is only in the south where they find expression for the leadership to which they have trained themselves. I know this from conversing with many of these teachers in various areas of Virginia in which I have had contact with the school system. To destroy the segregation system in the public schools in the south where there are heavy Negro populations living by side with their white neighbors would eventually end in the elimination of a large proportion of colored teachers, just as it has happened

in the states not using segregation in their school systems.

So it is my opinion that an enforced civil liberties program legislatively holds no answer to the basic problems we must face. However, I do feel that Quakers should work objectively for the voluntary removal of the bars so that concerned individuals can demonstrate in life and action the principles of the civil liberties program. It is one thing for Yearly Meetings to issue statements and another thing for persons to put them into practice. Seeking to have the segregation bars removed for voluntary demonstrations of practical living patterns in this issue may be a slower process than legislation enforced, but I suspect it would be more in keeping with the Quaker ideal in solving great issues.

Although I believe in the civil liberties program personally, I know it cannot yet be inflicted upon an unwilling people, from the social standpoint. Hence, I seek only the freedom to live in the power of that life which takes away the occasion for race frictions and intolerance. As Quakers, therefore, let us not seek to impose our will on others, but to win them with true humility to a better way of life.

Edmund Bloom

Galax, Virginia

Inward Patriotism

To the Editor:

I have read with interest the timely letters appearing in your October 22 issue. I have long viewed with concern the gradual increase of pressure to require the salute of the flag in schools and in many public gatherings. As a means for increasing one's love for country, it appears to have failed and has become a mere routine matter. The display of flags on public buildings and American ships is quite proper, but in a church or Friends Meetinghouse, erected for the worship of the God of all nations and peoples, it seems to me to be out of place.

True love for God and country is an inward attitude not to be measured by outward rote or symbols.

Every citizen should feel a deep concern for the defense of civil rights based on God's own concern for every human being as set forth in the Bill of Rights. Civil liberties are being attacked and curtailed as never before. All Christian citizens should be vocal in affirming their dedication to the principle that civil liberties should be maintained and protected.

Alice Lewis Pearson

Altadena, California

Quakers Are Christian

To the Editor:

The letter from Oberlin, Ohio, on the Correspondence page of the November 5 *American Friend* prompts the writing of this letter.

The "problem" of admitting non-Christians into membership in our Friends Meetings has given me great concern.

To allow non-Christians to become members of the body of believers in Jesus Christ—of which body Quakers have, until now, been a part—certainly is diametrically opposed to the teaching of George Fox, and more than that, to the teaching of the Holy Scriptures. Therefore, it seems that this ceases to be a problem at all, unless we wish to question the authority of the Scriptures. If this is what we wish to do, then we are not only denying our own Declaration of Faith issued by the Richmond Conference in 1887, but we no longer have a basis for faith in Jesus Christ and have no right to call ourselves a part of His Church.

Thus, if it becomes a question in the minds of Friends as to whether we should allow non-Christians to become members of our meetings, we are only one step away from spiritual suicide. Certainly there can be no advance from the quotation of George Fox, "There is one, even Christ Jesus, that can speak to thy condition."

Donald C. Brandenburgh

Box 294
Stuart, Iowa

Two of Everything

A thought on the race problem

We have two of nearly everything, so we can have someone else to blame. We have two political parties. We blame the communists and they blame the "capitalists." The South blames the North for high freight rates and high federal taxes. And the northerners blame the South for all of our racial problems.

During the last 15 years over 2,800,000 Negroes have migrated to the northern states. Over 5,000,000 Negroes now live among the northerners who are still blaming the South.

During the ten years, 1940-1950, the Negro population in Michigan increased 112 per cent, Illinois 66 per cent, and all the northern states together 54 per cent.

Any Christian in a northern city with a missionary purpose and a democratic spirit need not wait on the racial attitude in the South. He can begin now working with his newly-arrived Negro neighbors.

Drew Seminary

ON GREAT WORDS VII—LOVE

Here we end this series of seven great words. It is fitting to end rather than to begin with *love*—these seven, and now abideth the greatest of these—love.

Being our most basic word, it is also the most misused and abused. We need to *come to it* through much thinking as well as to *start with it*. It is not a quality of life that can be isolated from

all others. It is a blend. Run it through a prism and its rays break up into many parts, then blend again into a grand whole.

It encompasses a problem or a person with understanding. It does not bear resentment, because it understands too well the nature and cause of offense. It looks upon sin as sickness that can be cured. It heals by self-giving—a self-giving that could not stop short of the cross.

It escapes from our attempted definitions of it, for it is of the essence of life—God is love. It touches the unloving world with redemption and writes John three-sixteen into the living literature of men.

Try to define it and words fail; try to write about it, and ere one is aware he is singing with St. Paul a canticle to love, for only in the near wholeness of song is it expressed.

E.T.E.

TODAY IS A THIN PLACE

(A "thin place" is a Scottish colloquialism for a place without much between it and God)

Today is a thin place
With no wall at all
Between me and blue wind.
I feel the thighs of space
Pinned
To earth, muscled and tall,
As their veined contours sprawl,
Striding these cobalt hills.
Always I stare to discover
An invisible face
Somewhere
Behind this opal caul
Of air.

Today is a thin place.
Perhaps I shall uncover
The giant heart that fills
Silence,
Lonely as whippoorwills
No human ear has heard;
Or lover
Becoming the shape of love;
Robin's egg or white slug;
Or bird
In the mysterious rug
Of branches hung above
Old riverbed of time.

So self, wake up aware
Of leaf, mica and water,
Your eyes with innocence
Washed bare
Of need or violence.
Be your stretched ears tauter
To sound
Hooded in quiet ground,
Your heart a subtle lyre
For conscience bruised by crime
Of all that is ignored—
This breath we cannot hoard,
Grass blazing in green fire,
Flies' wings
Stringing sunlight on a cord
That spins no finite trace,
Eyes in a prison face
Where no word flames or sings,
And stones lifting no voice.

Today is a thin place.
So listen, mind, be clever;
Make choice
Now, once and forever
To hallow unhallowed things.

DOROTHY M. WILLIAMS

THOUGHTS IN MEETING

There is no such thing as Silence.

Even the snowflakes, falling,
sigh in the Winter night;
the iterative whisper
of the busy leaves,
the persistent murmur
of the Summer rain
are never truly hushed.
I know these things:
I feel the breath upon my face,
I see the quivering sunlight move;
more than hearing, I know
the Sound is there.

And when seated in the solemn circle
or in the straight rigid rows,
if you listen, if you attend to the Silence,
it is not there.
Often, instead, you suddenly feel
the Sound moving,
hear it seeping ever so gently into consciousness
where insistently it presses upon you;
and, finally taking the form of unspoken words,
it thunders through your mind
until—at last, in desperation—
you throw it out in an uncertain trembling voice.
—And, even after that,
there is still no Silence.

And if there ever is,
it will be then
that I am
either deaf
or damned!

JOSHUA CRANE

WITHIN THE SILENCE

Break not the velvet silence
Of this Quaker Meeting,
For it is fleeting.
We need no word, no line,
No verbal utterance to define,
Or prove the power
Which is nigh—
No faltering human sigh.

This interval in which to bide,
Reveals to us once more,
As many times before,—
That Thou art by our side.

ERICA MAY BROOKS

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

PENN PRESIDENT TO SPEAK

Charles S. Ball, president of Penn College, has accepted an invitation to participate in the program of the first national conference of Quaker Men to be held at Whittier, Calif., next May 8-12.

A splendid speaker and a dynamic Christian personality whose administration has made great accomplishments at Penn College in a few short years, President Ball is enthusiastic about the Quaker Men movement.

In replying to the invitation to take part in the conference he said, "I feel honored to be asked to participate in the program. I believe the Quaker Men movement is doing a great deal for our church."

At Penn College he has had an opportunity to see first hand what concerned Christian men can do working together for the Christian cause. Last year the Quaker Men of Iowa Yearly Meeting became concerned about the appearance of their church college and joined hands to furnish material and labor to redecorate more than twenty rooms.

President Ball is a worthy addition to the list of outstanding speakers and Christian laymen who will furnish leadership and inspiration at the Quaker Men Conference next spring.

WILMINGTON MEN MEET

Quaker Men of Wilmington Yearly Meeting held their annual meeting during the sessions of the Yearly Meeting. Some fifty men attended the supper which was served by the Women's Club and had as spontaneous a character as any yet held by the Wilmington men.

This was the first year in which Wilmington Yearly Meeting was held in Tennessee, which is a part of the Yearly Meeting, and it was an inspiring and enlightening time for both Ohioans and Tennesseans within the group. The surroundings themselves were most conducive to fellowship, and the sense of hurry of present day living was absent.

After the dinner Lindley Best, Principal of Friendsville Academy, gave something of the school's background and history, describing it as a school interested primarily in the education of the Tennessee mountain area's young people, and also outlined something of its future outlook. Harold



WABASH QUAKER MEN

One of the active local groups of Quaker Men is at Wabash, Ind., where the men have met regularly all summer and fall and have been working on several projects. Their major activity is farming 92 acres on the shares for 2 members of the Meeting. Another project was placing nine signs on main highways giving directions for reaching Wabash Friends church. Shown here with one of the signs are (left to right) Moine Jenkins, Howard Dale and Keith Sarver, pastor. Recently a beautiful Bedford stone wall was erected around the terraced lawn of the church with the Quaker Men doing much of the labor and also assisting with the expense.

Tollefson, representative of the Five Years Meeting, also gave a few words on the spread of Quaker Men throughout the Five Years Meeting.

Announcement of the forthcoming national conference next May was made, and the following officers and executive committee were elected:

President Walter E. Schutt
Vice President Ned Lee
Secretary-Treasurer Jesse Stanfield

Executive Committee: Samuel D. Marble, Clayton Terrell, Rendel Carey, Lewis Savage, Lindley Best and Donald Jones.

President Schutt reports that having had quite a successful year in Wilmington Yearly Meeting area last year with the development particularly of two new groups, "we are looking forward to a new year of continued expansion."

TIME TO RENEW CHARTERS

Quaker Men Charters to local and quarterly meeting men's groups are issued on a calendar basis, and 1953 charters will expire at the end of this year. These may be renewed by send-

ing names of new officers and committee chairmen, a record of the past year's achievements, and the charter fee to the Quaker Men Secretary, Merritt Murphy, Carmel, Ind.

The first unit to renew its charter for 1954 was West Richmond of Indiana Yearly Meeting. Orval J. Fetters is the leader there.

INVITATION TO ALBUQUERQUE

The Albuquerque, New Mexico, Monthly Meeting of Friends extends a cordial invitation to those who expect to attend the Quaker Men Conference in California next May to plan their itinerary so as to go through and spend at least one night in Albuquerque.

If given prior notice of the number expected, Albuquerque Friends will arrange for lodging and a church dinner. Lodging will be provided in homes of local members unless the delegation is too large to be thus accommodated. In that case, motel reservations will be made.

Albuquerque Friends are anxious to meet the delegates to the conference and acquaint them with the city of Albuquerque and the new Friends Meeting which has just been established there. Write David O. Cooper, 2600 Wisconsin St. N.E., Albuquerque, N. M.

FIRST HONOR UNIT FOR 1953

The first Quaker Men Unit to report achievements for the year is Center Meeting, West Milton, Ohio, (Indiana Yearly Meeting). Secretary Howard Yount reports they have had a very successful year, with a membership of 23 men.

"Our men are willing to work and accomplish much," he declared, and the following achievements support the statement:

1. Purchased and paid for a new organ.
2. Raised funds and paid for an eye operation for one of their members in the community.
3. Enlarged and relocated the driveway to make a larger parking area.
4. Contributed \$105 to Quaker Haven youth camp.
5. Redecorated the parsonage.

These are all worthy projects of Christian concern and service, and the Center Quaker Men are to be commended highly on the work they have accomplished this year.

Other Quaker Men groups wondering what they can do perhaps will obtain some ideas from the achievements of the Center men.

New officers elected by Center Quaker Men include: President, Jim

Elicker; vice president, Raymond Snyder; secretary-treasurer, Raymond His-song; project committee, Wilbur Beet-ley, Joy Can, Leroy Young; program committee, Bob Lucus, Dale Yount.

MUNCIE MEN BUSY

Quaker Men of Muncie Friends Meeting elected officers and planned future projects and activities at their meeting Sept. 28. Guest speaker was Merritt Murphy. New officers include Clyde Hensley, President; Arend Vlaskamp, Vice President; and Nick Jensma, Secretary-treasurer.

The Muncie men planned a wood cutting project to provide wood for the fireplace in the church basement social rooms, and were asked to help support a project of the Muncie Meeting to sponsor a missionary on the field.

They also approved plans to assist their minister, Robert Jones, in holding religious services at the jail one Sunday each month, and agreed to join with other Indiana Yearly Meeting Quaker Men in helping provide funds for a girls' dormitory at White's Institute.

QUAKER MEN IN ACTION

Officers and directors of North Carolina Quaker Men met Oct. 18 at the home of President Chester C. Haworth at High Point, N. C., for dinner and a discussion of plans for the coming year. . . . Keith Cox is the new president of Carmel Quaker Men (Western Yearly Meeting). . . . The newest Charter Unit is First Friends in Richmond (Indiana Yearly Meeting). The charter was presented to President Charles Carter at a meeting held Oct. 20. Indiana Y. M. Quaker Men President, Bob Zimmerman of Muncie, explained the Yearly Meeting project of helping construct a girls' dormitory at White's Institute. He said that rooms costing approximately \$500 each will be memorialized, with a plaque bearing the name of the donor placed in the room. Also, Quaker Men are rounding up construction equipment such as concrete mixers and trench machines to assist with the work. The Richmond men made plans for a Father and Son banquet, adopted a "squad system" for boosting attendance with captains selected who will contact five men each prior to each meeting, and agreed to furnish four men each month to help the Richmond Regional American Friends Service Committee Office sort and pack clothing.

GUILFORD COLLEGE TO REPEAT FRIENDS LEADERSHIP TRAINING PROGRAM

The Leadership Training Program for Friends, sponsored at Guilford College last summer, will be repeated for a second time in the coming year. The program was an attempt of Guilford College to make a contribution to the future of the Five Years Meeting and the Society of Friends through acquainting students with the history, philosophy and practices of the Society. It was hoped that representatives of many different Monthly Meetings and geographical areas would enroll. While the registration was disappointing in numbers, President Clyde A. Milner, who supervised the course, felt that important ground was covered and that the project should be repeated in a second year.

The first half of the course was a history of the principles, philosophy and practices of the Society of Friends, taught by Clyde Milner.

The second half of the course was conducted by visiting lecturers, under Clyde Milner's supervision. Ruth C. Day, Field Secretary of North Carolina Yearly Meeting, was the first of these visiting lecturers. She discussed "Friends and Education," with special reference to her work with the young people of the Yearly Meeting.

O. Herschel Folger, Minister of Ashboro Street Friends Meeting in Greensboro, N. C., was the visiting lecturer on home and foreign missions in the Society of Friends.

B. Tartt Bell, Executive Secretary of the Southeastern Region of the American Friends Service Committee, led discussions on "The Social Concern and Outreach of the Society."

Errol T. Elliott, Executive Secretary of the Five Years Meeting, was the final visiting lecturer; his subject was the present state of the Five Years Meeting, its problems, and its need for qualified leadership.

It is hoped that many Monthly Meetings will support the sending of at least one member to enroll in the "Leadership Training Program for Friends" offered again at Guilford College next summer. It is an educational experience which will help to fertilize and inspire the work of Monthly Meetings.

Lee Haring

American soldiers of the Eighth Army in Korea contributed almost \$5,000 to a fund for the benefit of the destitute family of Rev. Pang Wha-Il, Korean pastor who was beaten to death by an American officer and three privates. (WP)

SECOND DETROIT CONFERENCE

A Conference on the Church and Peace will be held December 7 to 10 at Detroit. The major work of the conference will be an investigation of the basis of Christian pacifism. O. Fred-erick Nolde of the World Council of Churches and Andre Trocme, French pastor, will give major addresses. Some 500 delegates from the 16 pacifist groups that make up the Church Peace Mission, which sponsors the conference, are expected to attend. (The first Detroit Conference, held in 1950, led to the formation of the Church Peace Mission.) Meetings will be held at Henry Hitt Crane's Central Methodist Church. The Conference Executive is George M. Houser, 513 W. 166th Street, New York 32, N. Y.

MEETINGS TO BE SCHEDULED FOR ERROL ELLIOTT AND CHARLES LAMPMAN

Errol T. Elliott and Charles Lampman, now on a visit to the Friends Missions at Kaimosi, Kenya, Ramallah, Jordan, and to Friends in Europe, will return about the middle of December. They hope to share their findings with local Friends as widely as possible after their return. A schedule is being prepared for their talks, and interested Meetings should write to the Five Years Meeting, 101 S. 8th St., Richmond, Indiana, in the case of Errol Elliott, and to the American Friends Board of Missions, same address, in the case of Charles Lampman, for arrangements. It is suggested that these men be asked to speak to Quarterly Meetings, or other groups of Friends larger than local Meetings, so that they may reach as many Friends as possible. Friends in the Indiana-Ohio area should write now. Trips to Yearly Meetings more distant from Richmond will also be scheduled, but definite arrangements cannot be made until later in the month.

POETRY CONTRIBUTORS

Dorothy M. Williams, 147 Ridge Street, Glens Falls, N. Y.

Joshua Crane, Box 305, Guilford College, N. C.

Erica May Brooks, 255 State Street, Albany, N. Y.

You can play a tune of sorts on the white keys, you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white.

Dr. J. E. K. Aggrey of Africa

The Sunday School Lesson

Prepared by Russell E. Rees

For December 27

Thy Kingdom Come

Matthew 6:9, 10; 28:16-20

John 17:18-21; Acts 1:6-8

Revelations 11:15b

The expression "The Kingdom of God" has such a wide variety of meanings as it is commonly used that it is necessary first of all to spread these meanings out before us, then select the ones which most nearly satisfy our own thinking. At least six meanings can be thought of as being used more or less. 1. The hope of Israel for vindication and for world rule. 2. A synonym for "heaven" or for the heavenly regions. 3. God's rule over the universe. 4. A perfect social order, a kind of Biblical Utopia. 5. God's rule over human hearts. 6. A present fact, waiting only to be realized and accepted.

In the Lord's Prayer the two phrases, "The Kingdom come," and "Thy will be done," stand in juxtaposition, implying that they are equal to each other. Thus the Kingdom will come when God's will is done on earth as it is in heaven. It is therefore an attainable ideal, and one for which people may pray and hope. The first beatitude speaks of the Kingdom of heaven as being a present possession of the poor in spirit. In fact Jesus spoke often of the Kingdom as being here, now. The Kingdom is among you, or within you, or at hand, he said.

At other times Jesus spoke of the Kingdom as a process of becoming, as when he said, that it is like leaven which is put into bread, or is like a mustard seed planted in the earth. Again he spoke of it as something to be highly desired, as the pearl of great price, or as treasure hid in a field. Still again he says that those who have ministered to the needy will be invited to "inherit the Kingdom," as if only at the time of Judgment would the Kingdom be realized.

That the Kingdom was closely associated in the thinking of the disciples with the future glory of Israel is made clear in the passage from the Acts, for they asked about "restoring the kingdom of Israel." The story of Jesus' entry into Jerusalem clearly shows that in the minds of the multitudes the Messiahship of Jesus and the restoration of the Kingdom of David were closely associated.

The Good News of the Kingdom which rocked the world in the First century, was most certainly not a dim hope for a distant future, but an affir-

mation of present fact. "This day is the scripture fulfilled in your ears." "It is your Father's good pleasure to give you the Kingdom." "The Kingdom of God cometh not with observation . . . the Kingdom of God is within you."

The story of Jesus is full of admonitions about the right kind of living, and no doubt these admonitions have greatly affected the world. But the story is also full of illustrations, and the illustrations of what constitutes good living have far outweighed the advices which are given. One cannot doubt the clear impression that for Jesus the rule of God had already taken place. He lived in that rule of the Father. The future is no great concern, but the present is. "It is my meat to do the will of my Father." And millions of people in the centuries since have caught the contagion of His spirit, and have also begun to live now in the will of God. The Kingdom is here! Christians are a colony of heaven, an outpost of the good life. And this conviction has been a redemptive fact through the centuries.

Questions:

1. How does this idea of the Kingdom of God affect the social testimonies, such as the testimony against war, or against racial discriminations, etc.?

2. In what sense is the Kingdom a realizable ideal? Is its difficulty a valid excuse for not undertaking to live as citizens of the Kingdom?

For January 3

God Revealed in Christ

John 1:35-42

Since the coming lessons are to be found in the Gospel of John, it is well to review briefly this gospel. It has been recognized for a long time that John stands apart from the other three gospels. The first three gospels are called synoptic, or seeing alike, but John's book is called the Fourth Gospel. It was the last of the gospels to be written, and it does not follow the order of Mark, as do the others, nor does John present Christ as the others do. It has been called the spiritual Gospel, meaning that John attempts to interpret the life of Christ far more than do the other writers.

A second important emphasis in John is the careful way in which John the Baptist is made to establish the identity of Jesus, and give his full support to Jesus as the Messiah. This evidence is imposing when you bring it together. John the Baptist is called upon as the first witness to the Messiahship of

Christ. He specifically says that he (the Baptist) is not the Messiah. He describes his position as the forerunner carefully. And his words, "Behold the Lamb of God," leave no doubt as to his position in relation to Jesus.

What the Baptist said was very important, because by the end of the first century there probably was a Baptist party and a Jesus party. Many of the Jews found it easier to accept the Baptist as a prophet than to accept Jesus as the Messiah.

It was hard to escape the fact that the Old Testament prophets had said many things which seemed to apply to Jesus. The Suffering Servant passages of Isaiah could hardly be denied as describing the life and work of Jesus. And when another prophet, and a contemporary at that, said in direct words, this is The One, it was doubly hard for the Jews to deny the witness.

There was a great contrast between John the Baptist and Jesus. In dress and manner, John belonged to the more ascetic strain of Jewish religious life. Even in language there was a sharp difference. The very fact that people would have found it easier to accept the Baptist as the Messiah than to accept Jesus, is a revelation of the Jewish expectation. And when, according to the Fourth Gospel, the Baptist so carefully and specifically pointed to Jesus as the one "whose shoes I am not worthy to unloose," it not only raised Jesus in the eyes of the Jews, but it also put a new emphasis and meaning into the term, Messiah.

It becomes clear therefore that the first chapter of John is not merely introduction, but is preparation for the whole affirmation in regard to Jesus, which this writer intends to make. Not only did John recognize Jesus, but he pointed two of his own disciples toward Jesus, beginning the process of calling the twelve men who were to be the inner circle of the new movement. From here on the central figure is not the Baptist, but Jesus. He becomes aware of the two men following him. He asks them what they are wanting. He invites them to come with him and see. He visits with them so that when they leave they go out as messengers.

From this point on John adds evidence to show that Jesus was not simply another prophet, but was indeed the Christ, the One Sent.

Questions:

1. Why did John think it so important to prove that Jesus fulfilled the hopes of Israel for a Messiah? Were the purposes of Jesus and John the Baptist the same?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Maxine Bond, a Kansas Young Friend, is now president of the Kansas Union, the state Christian Endeavor organization. Maxine Bond participated in the 1953 Young Friends Conference held at Guilford, North Carolina, last summer.

* * * *

Robert Cuba Jones has gone to Mexico to engage in free lance consultation work in the economic and social fields. He can be reached through the United Nations Information Office, Reforma No. 1, Mexico, D. F.

* * * *

Hali and Dorothy Giessler are among the new faculty at Friendsville Academy this year. Hali Giessler, formerly at Earlham College and at Flanner House in Indianapolis, teaches physics and shop. His wife, Dorothy, will work with music and the primary school. Hali Giessler's work there counts as alternative service.

* * * *

Japan Yearly meeting met in Tokyo, Japan, on November 14 and 15 this year. The theme of the Yearly Meeting was "What Does Quaker Faith Give Us?" On Sunday afternoon, Howard R. Brinton gave the Nitobe Memorial Lecture on "The New Moral Foundation in the 20th Century." Iwao Ayusawa is the Clerk of Japan Yearly Meeting.

* * * *

Estella C. Kelsey, who together with the late Hadley Kelsey was active in Indiana and Wilmington Yearly Meetings, is now on the staff of Smith College in Northampton, Mass. She was at Wilmington College last year. She reports from Smith College that "Our Quaker group meets this evening (October 29) for the first time."

* * * *

A young Quaker, Gregory B. Votaw, left New York City October 15 for a two-year assignment in Korea, reports the *Religious Newsweekly* of the National Council of Churches. He will be assistant to Dr. Henry D. Appenzeller in carrying out Church World Service relief and rehabilitation work in Korea. He was formerly an assistant research economist with the Bank of America.

* * * *

First Friends Meeting in Whittier, California, has begun an early morning men's prayer group which meets at 6:30 a.m. once each week. At the first meeting, a dozen or so men met for break-

fast, and made plans for the study of *The Power of Positive Thinking* by Norman Vincent Peale. The early morning hour was chosen as the best time for a prayer group for business men, reports *Friendly Echoes*, the Whittier newsletter edited by Carl and Esther Nelson.

* * * *

Floyd Schmoie, Director of Houses for Hiroshima and, more recently, Houses for Korea, has been showing colored motion pictures of "Korea Today" in a number of Friends Meetings across the country. The pictures were taken by Floyd Schmoie in August when he visited Korea under the auspices of the U.N. Korean Rehabilitation Agency and made preparation for a program of reconstruction and rehabilitation. The address of "Houses for Korea" is 580 Minnesota Avenue, San Jose, Calif.

* * * *

L. Glenn Switzer, president of the Quaker Men organization, with his wife, Ida, attended the opening sessions of Kansas Yearly Meeting at Wichita recently. He proposed to the men of Kansas that they unite with the Quaker Men organization since the Kansas women belong to the United Society of Friends Women. A cordial invitation to attend the conventions of Quaker Men and United Society of Friends Women to be held at Whittier, California, next May 8-12, was warmly received.

* * * *

The 250th Anniversary of Saylesville Friends Meetinghouse was held on November 8th. The Meetinghouse, built in 1703 and originally the Providence Meeting, is the oldest Friends Meetinghouse of New England Yearly Meeting. The Commemoration Meeting, held in the afternoon, featured "Friends Through the Years as Seen by Our Children," presented by the First Day Schools of Providence Monthly Meeting; a historical sketch of Saylesville Meeting by Philip Gifford; and the address, "The Quaker and His Message," by Russell Brooks. Tea was served at the rise of the meeting.

* * * *

The life of the late Isabel Hartsuck Peters is being commemorated through three projects. The memorial at the College Settlement Farm-Camp at Willow Grove, Pennsylvania, will probably be a dispensary and first aid room. At Oakwood School in Poughkeepsie, New York, an electric clock and desk in the parlor of the new girls' dormitory

will bear testimony to her twelve years as Dean of Girls there. Contributions to the American Friends Service Committee have also been made. Isabel Peters' husband, J. Theodore Peters, is Headmaster of Friends Select School in Philadelphia.

* * * *

A herd of purebred Brown Swiss cattle contributed by midwest farm and church groups to improve milk and beef production in Iran was "dedicated" at ceremonies held on the Lynn Rohrbaugh farm near Delaware, Ohio, recently. This herd and another of six heifers and 20 bulls was collected under the auspices of the Heifer Project of New Windsor, Md., in which eight Christian service groups co-operate. Also on the Rohrbaugh farm, which is headquarters for the well-known Co-operative Recreation Service, were heifers and bulls awaiting shipment to West Germany for distribution to East German refugee farmers, and 20 goats that will be shipped to Egypt.

* * * *

Dedication of Wilmington College's new Auditorium-Arts Building will be held December 8 through 14 in conjunction with a week-long program of arts emphasis. The Cincinnati Symphony Orchestra will give an opening concert. An art exhibit and a performance of the morality play, "Everyman," on December 12 will be open to the general public. Formal dedication convocation will be held on Sunday, December 13, and the fourth annual production of Handel's "Messiah" will be given that night. The building, which was completed with the assistance of volunteer student labor groups, provides a new home for dramatics, art and music, in addition to an auditorium seating 620.

* * * *

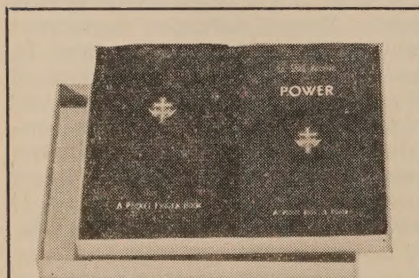
Henry J. Cadbury gave the fourth annual Ward Lecture at Guilford College on Founders Day, November 9. His subject was "A Quaker Approach to the Bible." Previous Ward lectures were by Alexander Purdy, Howard Brinton and Clarence Pickett. All have been printed and are available in pamphlet form from the college. Other features on Founders Day included an address by Dr. Harold Hutson, President of Greensboro College, and a viewing of a collection of slides and other visual aids picturing Biblical and Church history. The slides, which are in the care of Frederic Crownfield of the college, are now available for use as teaching aids in Friends Meetings.

In our issue of November 5, we mistakenly gave Martha Tubesing fifteen years of service in the Mission Board. She has worked in the Mission office *nineteen* years, beginning October, 1934. When she and Merle Davis, Administrative Secretary of the Mission Board, retire at the end of this month, they will each have served over nineteen years in their present positions.

* * * *

Because Spring Grove, the township that adjoins Richmond, Indiana, is largely restricted as a residential area, it was necessary for the Five Years Meeting to secure a variance or special permit to build our new headquarters at Quaker Hill in Spring Grove. The local Appeal Board held an open hearing on November 17 to discover if any protests would be made. Since none were offered and the Board was agreeably impressed with the design for our new building, it was unanimously approved that the permit be granted. Construction is planned for next spring following a ground-breaking ceremony on April 24.

HUNTINGTON HOME, conducted by New England Yearly Meeting. An ideal residence for retired folks. Family atmosphere, attention to special dietary needs, rates moderate. Presently available for winter months, one double room. For application or further information, write Mrs. J. F. Pineo, Matron, 230 Main St., Amesbury, Mass.



A Pocket Prayer Book A Pocket Book of Power

Two of the most popular books by Ralph S. Cushman, each containing Scripture, prayers, quotations, verse, and poems by the author. Handsomely printed and bound in imitation leather with gold stamping and red edges. Vest-pocket size. Both in gift box, \$1.00, post-paid. Order from

The Upper Room

*The world's most widely used
devotional guide*

1908 Grand Avenue, Nashville, Tenn.

James Thorp, professor of geology at Earlham College and head of the college soil research program, was one of the speakers at the Eighth Pacific Science Congress meeting in Manila November 16-28. Following the Philippines session, he was to make a round-the-world circuit home, stopping in India and Italy to observe the soils of those countries. A six weeks leave of absence from the college and financial support from the National Science Foundation enable him to take part in this program. James Thorp is considered an authority on the soils of China. He served for 30 years with the U.S. Department of Agriculture, Division of Soil Survey, before coming to teach at his alma mater in 1952.

* * * *

During the spring and early summer, Roberta Selleck, a member of the Cambridge Friends Meeting (Massachusetts), served on the faculty at Viittakivi, the new International Folk School in Hauho, Finland. She has now returned to Stockholm, Sweden, where she will again study at the university. She writes of attending the sessions of the Swedish Yearly Meeting, October 9 to 12. Among those present whom Friends here might know were Else Cedergren, Greta Stendahl, Herman Backman, Marta Jakabowsky and Helge Hendriksen from Sweden, and Selma Rikberg and Brita Grandkvist from Finland. On Sunday there was the annual gathering at Viggbyholm School with the afternoon address given by Emilia Fokel-klou on "The Health of the Soul."

* * * *

A caravan of young Friends visited six Friends Meetings in Florida during a two-week trip to the South in October. Participating were Wilfried Goerke, a German Young Friend here on the intervisitation program; Hal Anderson of Wichita, Kansas; Christina Baldwin of Indianapolis, Indiana; and Elmer Carter of Woodstown, New Jersey. Enroute to Florida and on the way back, the four young Friends also visited Friends Meetings in Washington; Raleigh, N. C.; Augusta, Ga.; Goldsboro, N. C.; Franklin, Virginia; and Baltimore. Christina Baldwin reports that the visit was an inspiring and a growing experience for the four young Friends. Meetings in Florida feel somewhat isolated, she said, and welcome contacts that give them a sense of belonging to the larger group of Friends.

Friendly Fellowship

PANAMA CANAL ZONE—Lindsley and Anne Noble, members of Washington, D.

C. Meeting who are living in the Panama Canal Zone, have written that there is a Friends Meeting started there. They have discovered five families who are interested in having a Friends Meeting. At least one member of each family is a Friend, and they all come from the States. Their first Meeting for Worship was held Sunday, October 18, in the home of Lindsley and Anne Noble. They are planning to meet once a month in their home, and hope to have a discussion group.

They are eager to have visiting Friends stop when they are traveling, and would like to know of other Friends or those interested in Friends who might be coming to the Canal Zone. Lindsley and Anne Noble, P. O. Box 245, Balboa Heights, Panama Canal Zone, are the contacts.

* * * *

OSKALOOSA, IOWA—College Avenue Friends Church has recently contracted to share with other meetings in a series of thirteen tape recorded broadcasts made by Friends, known as "The Quaker Hour." The Executive Committee of Iowa Yearly Meeting approved this method of proclaiming the gospel message. Arrangements for the use of these recordings in this area have been made by Orval Cox, Iowa Yearly Meeting Superintendent, with Roy Clark and Milo Ross, who are responsible for the programs. The program will be on the air (KBOE—Oskaloosa) for thirteen weeks, Sunday from 1:30 to 2:00, C.S.T.

Early in October the Christian Education committee planned and successfully carried out a survey of the College Avenue Church Community in the interests of church and Sunday School attendance and membership. About 190 calls were made. The Women's Society held its annual guest day luncheon and meeting on October 20. As a part of the program a panel discussion of the United Nations was held and a presentation of the various study books made. The work division of the Society has been very busy preparing and sending clothing to the A.F.S.C.

A delightful social evening was given for the faculty and students of Penn College during the first week of school. We are glad to welcome them into our group. The young people conduct the devotional service of our Sunday evening meetings and assist in the choir work. The church cooperated in the Religious Emphasis week at the college and their Sunday services were held here with Wellington Whittlesey as guest speaker.

In addition to the very helpful sermons by our pastor, Lela Gordon, the men of the Meeting have conducted one Sunday morning service. United Nations

day was observed by having a special speaker. Our meeting seeks to cooperate with the five year *Advance* plan giving emphasis this year to Social Impact. We have given thought to the more effective method of presenting the gospel to organized social and civic groups. Time was given at our monthly meeting in November for a discussion of candidates for election to our city offices. We deplore the increase of drinking and other evils and hope that through united effort we may help to bring about better city government.

Florence N. Hanson

BIRTHS

ALEXANDER—To Howard and Mary Nace Alexander, a daughter, Rachel Ann, on October 16, at Richmond, Indiana.

BARTOO—To Glenn and Carol Angus Bartoo, of Columbus, Ohio, a daughter, Cynthia Jean, on September 26.

NAGLE—To Kenneth and Hope Wells Nagle of Malta, Ohio, a son, Jeffrey Karl, on September 12.

STARKEY—To William and Iris Mae Zeliadt Starkey, a son, Gregory Lynn, on October 11, at Colorado Springs, Colorado.

MARRIAGES

JOHNSON - EMBREE — Sara Embree, daughter of William and Deborah Embree of Marion, Indiana, to Ira Lindley Johnson, son of Murray C. and Savilla P. Johnson, on October 4, in the First Friends Meeting at Marion, the father of the groom officiating.

LAWSON - HOOKER — Helen Louise Hooker, daughter of Mr. and Mrs. Russell Hooker of Kokomo, Indiana, to Wilbert J. Lawson, son of LaVanche Lawson of Kokomo, on October 25 at the Union Street Friends Meetinghouse, Norman Young officiating.

PARNELL-BURKETT—Kathryn Burkett, daughter of Rev. and Mrs. Russell Burkett of Georgetown, Illinois, to James O. Parnell, son of the late Mr. and Mrs. Everett Parnell of Indianapolis, Indiana, on October 24, in the Stout Memorial Meetinghouse on the Earlham College campus.

WUEBOLD-HOWARD — Wilma Stegner Howard, daughter of Wilbur and Alma Howard of Alexandria, Kentucky, to Edward B. Wuebold, Jr., son of Mr. and Mrs. Edward B. Wuebold of Cincinnati, Ohio, in the Cincinnati Friends Meetinghouse on June 13, David O. Stanfield officiating.

WEDDING ANNIVERSARY

THORNBURG—On October 18, Ernest and Irne Turner Thornburg of Winchester, Indiana, observed their sixtieth wedding anniversary. Descendants of the North Carolina Quakers who came to Randolph County, Indiana, in 1826, they are members of the Winchester Friends Meeting. A son, Marvin H., lives on the family farm near Win-

chester. A daughter, Margaret Pyle, lived in South Bend, Indiana. They have six grandchildren and eight great-grandchildren.

DEATHS

HARRISON—Gilbert Harrison, on October 27, aged fifty, at his home in Winchester, Indiana. He was a railroad mail clerk, a member of Winchester Friends Meeting and the Masonic lodge. Survivors are his wife, Dorothy; a daughter, Barbara Coats; his parents, Mr. and Mrs. Charles Harrison; and a brother, Herbert. Services were held in Winchester Meeting house in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

JONES—Arthur W. Jones, on October 1, in Washington, D. C., aged eighty-eight. A life long Friend, he was born in South China, Maine, and was a graduate of Haverford College and the University of Chicago. For a number of years he taught at Friends University and later was principal of Oak Grove School at Vassalboro, Maine. Surviving are his wife, one daughter, one granddaughter and several great-grandchildren. Burial was at Washington, D. C.

WANTED

Physician (surgeon or general practitioner with training in surgery), dentist, and registered nurses in new co-operative health center in rural West-Coast community, to work with physician in established practice. Hospital and clinic facilities available. Excellent opportunity for qualified personnel interested in community health program and preventive medicine. Liberal salaries and bonuses. Good living and working conditions. Community Health Assn., Peter Masten, Pres., Hoopa, Calif.

WANTED

Man for construction and teaching in Cameroun, West Africa. Building Mission Industrial School and Hospital. Need for person with practical knowledge of masonry and carpentry. Write Irvin L. Young, 2435 N. Sheffield, Chicago.

Give The American Friend
for Christmas

WESTTOWN SCHOOL REGIONAL SCHOLARSHIPS

Westtown now offers FIFTEEN regional scholarships based on character, leadership, and intellectual performance. Winners receive grants of \$500 each, and these grants are renewable year by year, if a satisfactory record is maintained. To be eligible, a pupil must be a member of The Society of Friends, or have one parent who is, or has been a Friend, and be ready to enter either grade ten or eleven.

Each applicant will be given in his home locality, three subject matter tests: one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1954-55 must be in hand by Third Month 1st, 1954.

REGIONS AND GRANTS AVAILABLE ARE AS FOLLOWS:

Penna., N. J., & Dela.	5	Ohio, Mich., & Wis.	1
Indiana & Illinois	2	The South	1
Maryland & Virginia	1	West of Miss. River	1
N. Y. & New England	1	Scholarships at Large	3

(The Scholarships at Large may be granted in any region.)

For application forms address:

Daniel D. Test, Jr., Headmaster, Westtown School, Box 1000
Westtown, Pennsylvania

BE SECURE BE PROVIDENT



PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

Monroe FOLDING BANQUET TABLES

DIRECT PRICES TO CHURCHES, SCHOOLS, CLUBS, SOCIETIES, etc.

Manufactured by
THE Monroe COMPANY

WRITE FOR NEW CATALOG AND DISCOUNTS

131 CHURCH ST., COLFAX, IOWA

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambier Circle; phone JA 9910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship, each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Moorestville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

GEORGE SCHOOL

1893-1953

"Mind the Light"

"It is better to light a candle than to curse the darkness."

—PROVERB

Richard McFeely, Principal
Box 350, George School, Penna.